

the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

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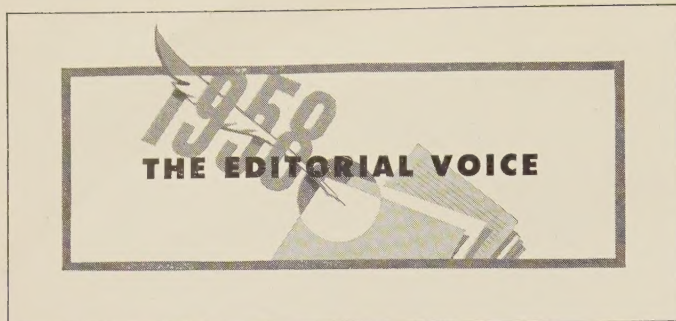


BY, INC.

MT. HOOD, OREGON

In this issue

A HOLY MINORITY By Leonard Ravenhill
OUR CONFIDENCE IN CHRIST By A. B. Simpson



FAITH DARES TO FAIL

In this world men are judged by their ability to do.

They are rated according to the distance they have come up the hill of achievement. At the bottom is utter failure; at the top complete success, and between these two extremes the majority of civilized men sweat and struggle from youth to old age.

A few give up, slide to the bottom and become inhabitants of Skid Row. There with ambition gone and will broken, they subsist on handouts till nature forecloses on them and death takes them away.

At the top are the few who by a combination of talent, hard work and good fortune manage to reach the peak and all the luxury, fame and power that are found there.

But in all of this there is no happiness. The effort to succeed puts too much strain on the nerves. Excessive preoccupation with the struggle to win narrows the mind, hardens the heart and shuts out a thousand bright visions which might be enjoyed if there were only leisure to notice them.

The man who reaches the pinnacle is seldom happy for very long. He soon becomes eaten by fears that he may slip back a peg and be forced to surrender his place to another. Examples of this are found in the feverish way the TV star watches his rating and the politician his mail.

Let an elected official learn that a poll shows him to be 2 per cent less popular in August than he was in March and he begins to sweat like a man on his way to prison. The ball player lives by his averages, the businessman by his rising graph and the concert star by his applause meter. It is not uncommon for a challenger in the ring to weep openly when he fails to knock out the champion. To be second best leaves him completely disconsolate; he must be first to be happy.

This mania to succeed is a good thing perverted. The desire to fulfill the purpose for which we were created is of course a gift from God, but sin has twisted this impulse about and turned it into a selfish lust for first place and top honors. By this lust the whole world of mankind is driven as by a demon, and there is no escape.

When we come to Christ we enter a different world altogether. The New Testament introduces us to a spiritual philosophy infinitely higher than and altogether contrary to that which motivates the world. According to the teaching of Christ the poor in spirit are blessed; the meek inherit the earth; the first are last and the

last first; the greatest man is the one that best serves others; the one who loses everything is the only one that will have everything at last; the successful man of the world will see his hoarded treasures swept away by the tempest of judgment; the righteous beggar goes to Abraham's bosom and the rich man burns in the fires of hell.

Our Lord died an apparent failure, discredited by the leaders of established religion, rejected by society and forsaken by His friends. The man who ordered Him to the cross was the successful statesman whose hand the ambitious hack politicians kissed. It took the resurrection to demonstrate how gloriously Christ had triumphed and how tragically the governor had failed.

Yet today the professed church seems to have learned nothing. We are still seeing as men see and judging after the manner of man's judgment. How much eager-beaver religious work is done out of a carnal desire to make good. How many hours of prayer are wasted beseeching God to bless projects that are geared to the glorification of little men. How much sacred money is poured out upon men who, in spite of their tear-in-the-voice appeals, nevertheless seek only to make a fair show in the flesh.

The true Christian should turn away from all this. Especially should ministers of the gospel search their own hearts and look deep into their inner motives.

No man is worthy to succeed until he is willing to fail. No man is morally worthy of success in religious activities until he is willing that the honor of succeeding should go to another if God so wills.

God may allow His servant to succeed when He has disciplined him to a point where he does not need to succeed to be happy. The man who is elated by success and cast down by failure is still a carnal man. At best his fruit will have a worm in it.

God will allow His servant to succeed when he has learned that success does not make him dearer to God nor more valuable in the total scheme of things. We cannot buy God's favor with crowds or converts or new missionaries sent out or Bibles distributed. *All these things can be accomplished without the help of the Holy Spirit. A good personality and a shrewd knowledge of human nature is all that any man needs to be a success in religious circles today.*

Our great honor lies in being just what Jesus was and is. To be accepted by those who accept Him, rejected by all who reject Him, loved by those who love Him and hated by everyone that hates Him. What greater glory could come to any man?

We can afford to follow Him into failure. Faith dares to fail. The resurrection and the judgment will demonstrate before all worlds who won and who lost. We can wait.

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We must learn not only God's will in general, but even what His will is in each thing, what will please Him further and what is the most perfect.—FÉNELON.

"A holy minority will move this age for God
far better than a crowd with divided hearts."

A Holy Minority

By EVANGELIST LEONARD RAVENHILL

RECENTLY I saw on display a new type of garment. It was not only expertly cut and fashioned, but the fabric itself was called a miracle fiber. It looked like wool off a sheep's back, but was really synthetic. So like the real thing is this fabric that it actually deceives the uninitiated and passes for the genuine. As with man-made fiber, so with man-made believers—so near in appearance, so unlike in reality.

In the wilderness of modern interpretations of Bible truth and with flamboyant evangelism corraling the cowboys and mesmerizing the multitude, we as never before need to search the Scriptures for the divine evaluation of a regenerate believer.

That stream of heavenly lava flowing from the upper room, though possibly composed of many who were unlearned and ignorant men, eventually engulfed the prize convert of the Early Church—Saul of Tarsus.

After his apology for hurting the brethren, we would have accepted Saul with his blamelessness as a

Pharisee and covered his transgression of persecuting the believers as misguided zeal. God operated differently. The heart of Lydia opened to the Lord as silently as the flower to the sun, but Saul needed shock treatment, and God applied it.

Felled to the earth on his way to Damascus, Saul also was thrown from his religious superiority and pride of external religion. Opened to him was the foul abyss of his own heart and he was sickened at the sewers of hell in his own nature. Blinded, broken and benign, he was led to light, life, liberty and love by Ananias, who was probably on Saul's list of those to be slaughtered. The tiger was tender and teachable.

God does not destroy anything in us but sin. Our appetites and tempers He purges. The trouble with many of us is that we have lost the capacity to be angry at the right time and about the right thing. We have substituted loose sentimentality for love. Love is a fire. It may warm, but it also burns. It may comfort, yet at times it is most disturbing.

Men love a challenge. Witness Hunt and his team storming the almost impossible heights of Everest. See Madame Curie striving with the pitchblende to wrest from it the secrets that led to the use of radium. Think of the apparently absurd effort of the *Kon-Tiki* crew. By comparison, putting up the hand in a meeting and getting saved to escape hell seems a pale and maybe pathetic thing. The appeal by present-day evangelists for sinners to get saved

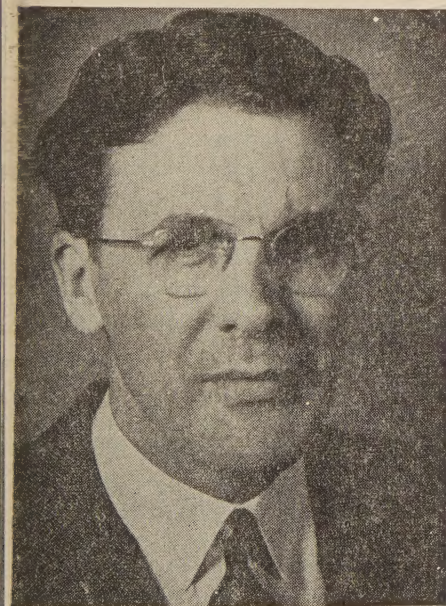
and so escape hell and gain heaven may increase the score card of the evangelist, but it neither gets sinners into heaven nor clears them from hell.

In the account of Paul's dramatic conversion there is no mention of either heaven or hell. Let us ever remember that Jesus did not die merely to get men to heaven. He died the shameful, agonizing death of the cross to save men from their sin and from sinning. To get sin and the devil and self under one's feet makes the conquering of Everest appear as child's play.

Sailing the *Kon-Tiki* is a birthday party in contrast to sailing the sea of life without becoming shipwrecked. We may ride heavy storms with sails tattered and mast overboard, yet gain the harbor of heaven without having sprung a leak. That is, without letting in the sea; for there is victory over sin if we trust and obey. "Sin shall not have dominion over you." That word has never been abrogated.

Man likes a calculated risk. The newborn Paul was shown "how great things" he must suffer for Christ. Garibaldi offered blood, sweat and tears to his soldiers, and Churchill repeated that offer in what he called England's darkest hour when Hitler swept down to the channel coast of France. The next stop was to have been London, with champagne in Buckingham Palace. True, England was awake twenty-four hours a day in a horrible blood bath but she remained unconquered.

Perhaps some such vision came to Paul as he was led of the Spirit into Arabia. It is my personal conviction that most of us ministers would do more if we did less in, say, the next three months, and said with David, "My soul, wait thou only upon God." I fear we have lost the



Mr. Ravenhill is well known as an evangelist in both this country and in the British Isles. The passion of his heart for the church to be ablaze with the life of Christ finds expression in this article.

axhead of unction and are trying to chop the tree down with the handle. God pity our simplicity!

Why Arabia for Paul? Did he want a rest? Places much nearer were available. Did he want Mt. Sinai in Arabia that he might feel something of the grandeur of the mountain that shook and burned with fire? Had Ananias seen something of the possibility of this talented man with his scholarly powers dedicated to the Christ of God? Had Paul himself gone into the wilderness with his mind made up that God had gotten something when he was saved?

What a time of unlearning Paul had in those quiet years! It was there surely one solemn day that Paul dug a grave with his own hands and reverently laid in it every earthly honor, saying with triumph, "What things were gain to me . . . I count . . . but dung, that I may win Christ," and while filling in the grave sang triumphantly, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

"Sell your bed if needs be," said Coleridge to divinity students, "in order that you might buy Luther on Galatians, Goodwin on Ephesians, Davenant on Ephesians and Hooker on Justification. Above all, for a last word on the subject, get *Marshall's*

Gospel Mystery of Sanctification!" This all being so, what should we not do to get the mind of the Lord through the mighty writings of Paul? We should attempt at least to master these masterpieces. Paul's old age reminder to Timothy was, "Give attention to reading." Thomas Boston said, "I always find my health and my heart are better according as I ply my books."

I have gone to such length on this issue for the reason that we should not take a man—any man—for what he is when he comes to the cross for mercy, but look upon him for what he might become in God. Men must be told as they seek mercy from God that He bestows it not as a fire insurance policy against eternal fire, but that He demands everything—

"my soul, my life, my all"—forever.

Let us stop deceiving ourselves that evangelists are calling men to this absolute, unconditional and, to coin a word, "unrepentable" dedication. We are bartering the blood of Christ for the wave of the hand from a few film stars and moderating the stern demands of a Holy God to stanch the cravings of statistically hungry preachers. There are, of course, exceptions.

Let us aim for fewer seekers but better ones. We can help men strip off every known sin and pledge themselves to restoration of ill-gotten gain and illicit privilege. A holy minority will move this age far better than a crowd with divided hearts. We must be bolder or grow colder. Choose!

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I'll Live Today

By OLIVER G. WILSON

From the writings of Frank W. Boreham comes this choice bit of philosophy:

"The other evening I found myself staggering along under a load that was heavy enough to crush half a dozen strong men. Out of sheer exhaustion I put it down and had a good look at it. I found that it was all borrowed. Part of it belonged to the following week, and here I was, borrowing it that it might crush me now. It was a very stupid but very ancient blunder."

Who has not been guilty of this "stupid blunder," and worn himself out before the problems had to be met!

Worry about tomorrow is "stewing without doing." It is the mark of little faith. It is the capital of fear. It is a close ally to atheism.

Worry does not drive away trouble; it only destroys strength.

Dr. Charles Mayo declared: "Worry affects the circulation, the heart, the glands, the whole nervous system, and profoundly affects the health. I have never known a man who died from overwork, but many who died from doubt."

I am a Christian. I live today in God's infinite, loving care. What He permits to come to me of pain or affliction or want He will work

out for my good. "All things work together for good to them that love God."

I am a child of God. My God controls the universe and also cares for the sparrow. He is never frustrated, fearful or dismayed. He knows, therefore "I will trust, and not be afraid" (Isa. 12:2).

I am safe in God's love notwithstanding I must "walk through the valley of the shadow of death." "Though an host . . . should rise against me, in this will I be confident." God will not fail me.

The prophet Isaiah lived in a time filled with very great trouble. The present was full of peril and the future was filled with uncertainty, yet he wrote a classic statement of hope for men of all generations—"Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God" (50:10).

I'll live today.

I'll carry today's burdens.

I'll enjoy today's sunshine and laughter.

I'll give today my best service, my happiest smile, and live all the day through.—THE WESLEYAN METHODIST.

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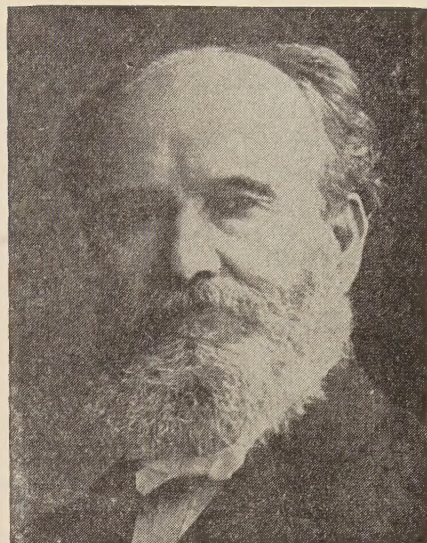
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This is the confidence that we have in him."—1 JOHN 5:14.

Our Confidence in Christ

By A. B. SIMPSON

Dr. Albert B. Simpson (1843-1919) was the founder of The Christian and Missionary Alliance. His many books and articles, with their emphasis on the life of the indwelling Christ, have brought spiritual help to tens of thousands around the world . . .



A. B. Simpson

THE universe is held together by one great law of gravitation. Society is held together by the one great law of confidence—in the family, the commercial world and the larger circle of tribes and nations. The spiritual world is held together by the law of faith which binds man to God and adjusts him to his fellow man even as the law of gravitation binds the solar system and the larger universe.

The apostle John, whose great heart and divine intuition reached the essential principles of things rather than mere outward forms, having unfolded already the great principles of life and love in his first epistle, now leads us to the law of faith and the principle of confidence, which underlies all spiritual life and experience. Again and again we find in this epistle the expression "we know," and in the closing chapter it comes to the highest and most comprehensive range of spiritual truth and experience.

1. *We know we have eternal life.* These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life" (1 John 5:13). No truth has become more pronounced and more practical and powerful for good in the Christian teaching of our day than this, that it is the privilege of every child of God to possess not only a hope of heaven but a full assurance of his acceptance in Christ.

Two blessed facts enter into this assurance: First, we have eternal life, and second, we know we have it. Nothing less than this can satisfy an earnest soul. The more valuable an object is, the more necessary is it that our title to it should be sure. You are willing to purchase a bill of goods for fifty cents without a title deed, but you would not purchase a house and lot at ten thousand dollars without a title guarantee.

The foundation of this assurance is very clearly stated in this passage. It is not our personal consciousness, our happy feelings, our new experience or our better life. But it is a record that God hath given and that God requires us to believe. "This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (5:11-13).

The record is very simple and easy to be believed. It is not that we may have eternal life, but that God has already given it and laid it at the feet of every man who will receive it. The gift has been bestowed. God is committed to us and we have only to endorse the Word that He has given, put our name in the

promise and claim the salvation as our own. Not only may we do this but we are commanded to do it and very solemnly told that "he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son."

In His great love God has adjusted the offer of the gospel to our intelligent nature. He has given us an understanding, a will and a reasoning mind, and He meets our intelligence with a simple business proposition, offering to us the free gift of eternal life on the simple condition that we accept it and begin to count it our own. Then He reckons it to us according to our reckoning by faith. He puts us in the place we put ourselves, and the gift is ours for the taking. A man, therefore, may have eternal life just as simply and certainly as a citizen of the United States could have become the owner of a free grant of land in the great West by putting in his claim according to the offer of the government and settling upon the land as his own. If the question is still unsettled you may decide it now and receive the precious gift of eternal life through Jesus Christ our Lord.

But it is not all a matter of intellectual faith or decision of the will to believe. The moment we commit ourselves to God's Word and count it true for us, God Himself, by the Holy Spirit, imparts to the soul a distinct sense of its acceptance and

a conscious assurance of His peace and love. This is what is meant by the statement, "He that believeth on the Son of God *hath the witness in himself.*" In the very act of believing there comes to the soul a rest, a satisfaction and a confidence born of the Holy Ghost and attesting the great fact which our faith has already claimed.

There are two seals. First, we must affix our seal to the simple document. "He that hath received his testimony hath set to his seal that God is true." That is the seal of our faith. But now comes the second seal of the Holy Spirit's touch. "After that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession." Thus we may know that we have eternal life.

2. *"We know that we have the petitions that we desired of him"* (5:15). Having settled the question of our salvation by faith, we now go on to apply the same principle of faith to our whole Christian life, and we receive the answers to our prayers by the very same principle which enables us to take the first step. Indeed, a right faith at the start will be of infinite help to us all the way through and a halting confidence for our salvation will make us halting Christians to the end of the chapter.

The first thing required of us when we pray is that we ask according to God's will. "This is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us." We should spend more time in determining what to pray for than in pleading for it afterwards. His will is revealed in His Word and every promised blessing within the covers of the Bible is a proper thing to ask and believe for. His will is very large and generous and covers all our needs of spirit, soul and body.

Then, having asked according to His will, we are next to believe that we have the petitions that we desired of Him. This is according to the command of our Lord during His earthly ministry. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24).

We may not have in tangible and visible possession the actual thing for which we have prayed, but we have the petition. His consent has been given. The request has been honored. The blessing is on the way and the delivery will come in God's due time. We can afford to wait. We can afford to be tested. We have His Word and we count the things that are not as though they were. This gives to prayer a definiteness and a force which are most satisfying. Without this our prayers are mere ventures, like the soap bubbles which a child may blow into the air and which float away and disappear and he never expects to see more than one in a score again.

True prayer, like the echo, should come back to us, first in the shout of praise and then in the glad song of deliverance. This is the prayer that can help others and can call into action all the forces of omnipotence for the work of Christ and the salvation of men. This was the way Christ prayed. "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always." And this is the way that Christ has bidden us to pray, for He said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

3. *We know that He sanctifies and keeps us.* "We know that whosoever is born of God sinneth not; but he that is begotten of God

keepeth himself, and that wicked one toucheth him not" (1 John 1:18). Most of our spiritual failures arise from discouragement. We go out expecting to fall, and of course we fall. If we would but know that there is One within who is mightier than our weakness and stronger than all the strength of our foes and that He is keeping us and will keep us, we should not fear and would not fall. It is confidence that keeps the soul.

This confidence, however, must be founded upon a right understanding of God's way of sanctification. First, we must learn to distinguish between our new self and our old self. We must count the old life wholly renounced, refuse to fear or obey it, and recognize ourselves as having a new life, born of God and as free from sin as the Son of God was free from the pollution of the world through which He passed with His immaculate holiness. Then we must learn that sin consists not in the temptation of the Evil One or in the various moods and feelings which he may throw over our minds and hearts, but in the deliberate attitude of our will.

The evil thoughts which Satan hurls upon us like fiery darts are not our sins but his, unless we accept them and endorse them. We can throw them off as the roadman washes off the dust of the highway.

(Continued on page 6)

Dr. Baxter to Address Council Again

The featured speaker of the 1958 General Council, meeting in Winnipeg, Canada, May 14-19, will be Dr. J. Sidlow Baxter, who will bring the message each evening at seven-thirty.

The public services on Wednesday, Thursday and Friday (May 14-16) and all business sessions will be held in Knox United Church. The Saturday evening service and all meetings on Sunday will convene in the Civic Auditorium.

Dr. Harry L. Turner, President, will bring the sermon on Sunday morning, and Dr. R. R. Brown will direct the missionary rally in the afternoon. Dr. Baxter will speak at night.

In accordance with action taken at the 1957 General Council, there will be no public services on Monday, May 19, but business will be continued until adjournment. Elections will be held at 10:00 A.M. Monday.

Credentials and information concerning accommodations will be sent to all official workers of the Society within the next few weeks. Requests for reservations and for other information relative to local arrangements should be addressed to Rev. E. S. McVety, 866 Minto Street, Winnipeg, Canada.

Our readers are asked to pray for this important annual meeting.



The Wonderful Effects of Divine Love

By THOMAS à KEMPIS

Translated by JOHN WESLEY

PRAISE Thee, O heavenly Father: Father of my Lord Jesus Christ, for that Thou hast vouchsafed to remember me, a poor creature.

O Father of mercies and God of all comfort, thanks be unto Thee who with Thy comfort refresheth me, unworthy of all comfort. I ever bless and glorify Thee, with Thy only begotten Son and the Holy Ghost, forever and ever. O Lord God, the Holy Lover of my soul, when Thou shalt come into my heart that is within me will rejoice. Thou art my glory and the joy of my heart. Thou art my hope and refuge in the day of my tribulation.

But because I am still weak in love I have need therefore to be strengthened and comforted by Thee. Visit me therefore often, and instruct me with Thy holy discipline. Deliver me from evil passions, and heal my heart of all inordinate affections; that being healed within I may be made fit to love, strong to suffer and constant to persevere.

Love is a great thing which alone maketh every burden light and beareth all the vicissitudes of life. For it carrieth a burden without a burden and maketh everything that is bitter sweet and savory. The love of Jesus compelleth to do great things and stirreth up continually to desire a greater perfection. Love will be aloft and not keep down with any earthly thing. Love will be free and loose

from all worldly affection lest its inward sight be hindered, lest it be entangled by any temporal prosperity or subdued by adversity.

Nothing is sweeter than love, nothing is stronger, nothing higher, nothing more large, nothing more pleasant, nothing fuller or better in heaven or in earth. Because love is born of God and cannot rest but in God, above all creatures.

He that loveth, flieth, runneth and rejoiceth; he is free and not bound. He giveth all for all, and hath all in all, for he resteth in the supreme One from whom all good proceedeth. He respecteth not the gifts but turneth himself above all goods to the giver. Love often knoweth no measure, but is influenced above all measure. Love feeleth no burden, weigheth no pains, desireth above its strength; complaineth not of impossibility; for it thinketh all things possible. It is therefore able to undertake all things, performeth and bringeth many things to pass; whereas he that doth not love fainteth and sinketh under them.

Love watcheth, and sleeping, it sleepeth not. Being tired, is not weary; straitened is not pressed; frightened is not disturbed; but like a lively flame it bursteth out aloft and securely passeth through all. If any one loveth he knoweth what this meaneth. The ardent affection of the soul crieth aloud in the ears of God,

when it saith My God, my Love, Thou art wholly mine and I am wholly Thine.

Enlarge me in love that with the inward mouth of my heart I may taste how sweet it is to love and to be melted and swim in Thy love. Let me be possessed by love, mounting above to Thyself with excessive fervor and admiration. Let me sing the song of love: let me follow Thee on high, my Beloved: let my soul die away in Thy praise, rejoicing through love. Let me love Thee more than myself and not myself but for Thee, and all in Thee that truly love Thee, as the law of love commandeth.

Love is swift, sincere, pious, pleasant and delightful: strong, patient, faithful, prudent, long-suffering, manly; and never seeking itself. For where one seeketh himself there he falleth from love. Love is circumspect, humble and upright; nor soft, nor light, nor attending upon vain things; but sober, chaste, constant, quiet and guarded in all senses. Love is subject and obedient to superiors, vile and despicable to itself, devout and thankful unto God, trusting and hoping always in Him.

He that is not ready to suffer all things and to stand to the will of his beloved is not worthy to be called a lover. A lover ought to embrace willingly all that is hard and distasteful for his beloved. ♦ ♦ ♦

Early in December Rev. B. S. King, Treasurer, received the following letter:

I just read in THE ALLIANCE WEEKLY (Dec. 4, 1957) that you are \$141,000 behind on the budget for 1957.

I have been saving for 1958. But the Holy Spirit reminded me that you need a 10 per cent increase for 1957. Perhaps there are a lot of folks like myself who do not have much but who can pinch a little and help make up that 10 per cent. The Holy Spirit spoke so quietly "25 per cent." So I am sending an increase of 25 per cent. Enclosed find a check for \$25.00, and I will pray that we may go far above the needed amount.

I am an old pensioner in my eighty-seventh year and am enjoying the abundant life which Jesus said He came to give. Bless His holy name. —Respectfully, Your brother in love with the Lord Jesus Christ.

As we go to press we are grateful to God for the December income of nearly \$350,000, the largest amount ever received in December in the history of the Society. The 1957 budget shortage (\$161,000 as of December 1, 1957) was thereby reduced to approximately \$100,000. We thank all those who gave sacrificially and joyfully for the work of the Lord.

Our Confidence in Christ

(Continued from page 6)

as the seafowl sheds the brine from its burnished wing; as the ship throws off the waves that threaten to submerge her. We can say to the tempter, "These thoughts are yours, not mine. I refuse them. I am not defiled. I will not sin and I will not fear." God accepts our will as our real action and counts us victorious according to the fixed purpose of our hearts.

Then we must also understand that sanctification is not our holiness, our self-perfection, our goodness, but, as is so well expressed here, the keeping of the Lord Jesus Christ. It is in Him we stand, in Him we overcome, in Him we are perfect. "He that (was) begotten of God keepeth (us), and that wicked one toucheth (us) not." To know this is to be armed with omnipotence and clothed with victory.

4. *We know Him.* This is the best of all. Our confidence is not merely in His Word, His answers to our prayers, His help in our conflicts, but in His own character and love as He has revealed Himself to us and taught us to know Him as the sum of all knowledge. And so the sublimest height of this whole epistle is reached at last. "We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ" (1 John 5:20).

Higher than all blessings received,

deeper than all truth revealed, back of all that He has said and all that He has done is what He is Himself and what He is to us. But before all this can become a fact and an experience there must come to us a divine revelation and a divine understanding. And so the apostle tells us that "The Son of God . . . hath given us an understanding, that we may know him." This is something the natural heart cannot know itself. This is something that genius and learning cannot find. This is something that eloquence cannot make plain. This is something that must come to us through the direct vision of the Holy Ghost, giving us a new conception, a divine intuition, a personal revelation of the Lord Jesus Christ in our very hearts.

Therefore, it comes to pass that many of the most gifted minds of earth are dark and blind with respect to the knowledge of God. To them He is but a name, a possible force, a remote and unreal fact. By all their searching they cannot find out God. Talk to them about the delights of His presence and it is all to them as an unmeaning sound. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." There is nothing more sad than the helplessness of the human heart to reach the conception of God and to realize the presence of Christ. It is one of

the most precious gifts of divine love.

And so there are also souls that are illiterate and unrefined. But their whole being is alive with the spiritual sense. Christ is more real to them than any material thing. His presence is a fountain of perpetual joy. They live in a world of ever-changing, ever-fresh delight and their happy heart is a heaven below. "God . . . hath given (them) an understanding, that (they) may know him that is true, and (they) are in him that is true even in his Son Jesus Christ."

Then there comes with this the deep, delightful assurance that the soul has found at last the True, the Real, the Eternal. Everything else has disappointed us. Everything else has failed us. Everything else has proved transitory or false. But this is true. This satisfies the heart. This meets every intuition and longing of our nature. This fills the fullness of our being, and the transported heart sinks into infinite rest and sings with holy gladness,

*"Now rest, my long-divided heart,
Fixed on this blissful centre, rest."*

Perhaps as you read these lines your heart is chilled with a sense of loneliness and disappointment. Perhaps the very joy these words describe only makes you the more sensible of your strangeness to it all. Perhaps the very happiness of the hearts around you only depresses you with a deeper discouragement because it is all a blank to you. Listen! He is waiting to make this vision real to your heart. He is ready to give you this revelation of Himself. You have tried to think it out. Your religion has been too much in your head, your hands, your feet, what you are pleased to call your practical nature. There is something else in the human soul that needs to be educated and fed. It is the heart. It is the spiritual sense. It is that which feels and knows and loves. It was made for God, and God alone can awaken it and satisfy it. Ask Him to do so. Fall at His feet in helplessness and yet in confidence, and say to Him, "Lord, I beseech Thee, show me Thy glory," and upon you will open the vision of God.



THE RELIGIOUS CARAVAN

DAVID R. ENLOW, Editor

AT HOME

Moody releasing new TV film series: Moody Bible Institute in Chicago is releasing to television stations over the country a new series of Bible and science adventure films. The thirteen-program series was produced by the Moody Institute of Science, the Bible group's film division. John H. Raymond, promotion director, said the films are "our answer to the problems created by the gangster-type westerns and crime shows which create wrong impressions in the minds of your youngsters."

Lutherans approve schedule for merger: A final schedule for merging three Lutheran bodies with some two million members was adopted in Minneapolis, Minn., by the joint union committee. Involved in the merger are the American Lutheran Church, the Evangelical Lutheran Church and the United Evangelical Lutheran Church. The new body will be known as The American Lutheran Church. A fourth denomination—the Lutheran Free Church—is now polling its congregations to decide whether they want to join the union.

Evangelicals plan 1958 convention: "Christ in You, the Hope of Glory" is the theme of the 1958 convention of the National Association of Evangelicals to be held in Chicago April 14-18.

Businessmen promoting evangelistic radio station: A group of businessmen in Spokane, Wash., filed an application with the Federal Communications Commission to operate a 50,000-watt commercial station that would promote evangelism. It would be one of the most powerful stations operated by a religious group in the United States. Christian Services, Inc., is the applicant.

Clergymen entitled to deduction for utilities: The Internal Revenue Service said at Washington, D. C., that a minister who receives his parsonage rent free but pays for his utilities can deduct the cost of these utilities for income tax purposes if a part of his salary is set aside as a "housing allowance." Such allowance will be deductible from gross income for tax purposes to the extent actually used to pay utility bills.

Dr. Warren to direct Baptist "30,000 movement": Dr. C. C. Warren, of Charlotte, N. C., was named director

of a movement to establish 30,000 new Southern Baptist churches by 1964.

Episcopal Church reports record membership: The Protestant Episcopal Church recorded an all-time high of 3,163,126 members in 1957, an increase of 51,686 over the previous year. The 1958 yearbook also reported that the clergy increased by 181 to a total of 8,070, while the number of lay readers grew by 1,517 to 12,088.

ABROAD

Soviet Zone seminarians sign loyalty pledge: Dean Heinrich Vogel, of the Evangelical Faculty at East Berlin University, disclosed that seminary students who enroll at Soviet Zone universities are being asked to sign a pledge of loyalty to the "principles of the Socialist State."

Charges school in Colombia being pressured: An official of the National Association of Evangelicals charged in a letter to Secretary of State John Foster Dulles that an American-owned Protestant school in Colombia is being subjected to pressure in an effort to close it. Dr. Clyde W. Taylor, NAE Washington secretary, identified the institution as a Mennonite school in La Cumbre, Valle Province.

MISSIONS

Form Presbyterian Church of Cameroon: The Presbyterian Church of Cameroon was established at Elat, Cameroon, by three synods of the Presbyterian Church in the U.S.A. and its missions in French Cameroon. In line with its overseas policy, the U.S.A. denomination immediately turned over its mission program and activities in French Cameroon to the new church. It also brought its missionaries under the administration of the church as fraternal workers.

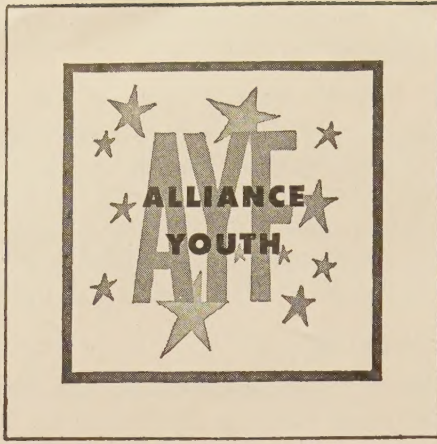
THE PRESS

Sudan Interior Mission combines press operations: The Sudan Interior Mission announced at Lagos, Nigeria, it was combining its two influential printing operations, the Niger Press and the publication, *African Challenge*. Launched by the SIM in 1944, the Niger Press produced about four million pages of literature in the past four months. The *African Challenge*, started in 1951, has an English edition circulation of 185,000.

PEOPLE

Dr. A. J. Brown observes 101st birthday: Dr. Arthur J. Brown, secretary-emeritus of the Board of Foreign Missions, Presbyterian Church in the U.S.A., celebrated his 101st birthday in New York.

Dr. Newton elected president of Protestants United: Dr. Louie D. Newton, of Atlanta, Ga., was elected president of Protestants and Other Americans United for Separation of Church and State at a meeting of its board of trustees in Washington, D. C.



WELDON B. BLACKFORD, Editor

Excerpts from 1957 Youth Week Letters

Newton, Ia.—"The morning and afternoon services of AYF Sunday placed an emphasis upon youth. . . . A high school senior was saved at the morning service. This was a real answer to prayer."

Lima, Ohio.—"Bill Weston was our speaker for the week. The closing Sunday evening was the climax of our program. All week long the young people were praying for a certain member to come back to the Lord. He went forward Sunday night, and after he prayed through about twenty-five young people went into the pastor's study for prayer."

Asheville, N. C.—"Youth Week was combined with a week of revival crusade. Rev. Charles A. Ep-person was the guest speaker. He spoke each night and youth specials were a part of every service. It was very successful! The Saturday night banquet was particularly good, with forty-eight senior youth (junior and senior high schoolers) present. There is renewed interest in every phase of our youth work. Our average attendance now is between thirty-five and forty in the senior fellowship. There are three other groups: juniors, intermediates and adults. We are greatly encouraged."

Clawson, Mich.—"This has been a very active fall for the Clawson AYF, so National Youth Week came as a big climax. We had a contest running six weeks in October and November, ending with a banquet. We had two teams, the Pilgrims and the Indians. Points were given for attendance, visitors, daily devotions,

participating in the visitation program, attending prayer meeting, carrying Bibles. Bonus points were given to the team with the largest missionary offering.

"We have been experiencing real revival for about ten weeks in our Sunday evening services. Though there have been no visible decisions in the AYF meetings, I am sure the enthusiasm shown by AYFers has had much to do with conversions in the church service."

Omaha Heights, Omaha, Nebr.—"The united Bible reading schedule was followed through Youth Week. Three young people selected teams made up of young and older people in the church for the reading of the

Scripture suggested for the week.

"Our special speaker, a tenor soloist, blessed our souls the last Sunday evening of the week with his 'singing sermon' entitled, 'God's Greatness and Grace.'"

Wellsville, N. Y.—"Thursday was the first time our group had visited a convalescent home and held a service. We enjoyed doing this and plan to do it at least once a month. Therefore, we are including this visitation in our over-all program."

Batavia, N. Y.—"Our AYFers come from a radius of twenty miles so we decided to have a four-day program and have it well filled with activity. We had excellent attendance with an average of eighteen young people for the four days and a high attendance of twenty-four. We printed a little program and gave it out on Sunday. There was much spiritual growth as well as many spiritually rekindled hearts during these days."

Bethany Church AYF, Bronx, N. Y.—"We had a glorious time in the Lord with three persons being saved and one rededicating his life to God. The youth social was a big hit with our AYFers."

AYF Bible Reading Guide

Week of January 19

A chapter a day: First Peter through the Second Epistle of Peter, Chapter 2.

Week of January 26

A chapter a day: Second Peter 3 through the Second Epistle of John.

AYFers in Hamilton, Ohio, busily engaged in rolling tracts in cellophane for "tract bombs" which were used during Youth Week. This took place in the Tuesday night service.





Persuaded but Not Saved

By REV. T. J. ANDRIANOFF, *Laos*

If you were to pass by the home of Phanya Touby (pronounced "To be") some evening you would probably hear the strains of a familiar hymn. Cottage prayer meetings are being held in Mr. Touby's home at his request. What makes this important is not just the fact that Mr. Touby lives in the center of the provincial capital of Xieng Khouang, but that he is recognized as chief of all the Miao tribespeople of Laos.

Touby Ly Fuong (his full name) was the first Miao tribesman to receive a formal education. In addition, he has an Abraham Lincoln personality. He is extremely friendly and kind, making no distinction in his treatment of an illiterate tribesman who has had little or no contact with civilization and an elite Lao official.

Phanya Touby's interest in Christianity began in 1950 when word reached him that his tribesmen were "entering Jesus" by the hundreds. After inquiring among his people the meaning of "entering Jesus," he called me to his office for an interview and at the close assured me that he would send an edict to all his chieftains that he would not discourage any Miao who wished to enter the Jesus religion.

Shortly after the interview Mrs. Touby and several children accepted Jesus as their Saviour. Mr. Touby's younger brother followed their example a year or so later. It was a pleasure to help remove the articles of heathen worship from Touby's home. Although he has not himself accepted Christ as his Saviour,

using the excuse that as an official he must be free to attend religious services of any faith, Mr. Touby has let it be known that his house belongs to Jesus.

Recently Phanya Touby invited the pastor, Nai Vang Yee, to hold services in his home as often as he wishes. Mr. Touby enters wholeheartedly into these services and always requests that the message be given in the Miao language for the benefit of his relatives and friends.

Mrs. Touby and five or six of their thirteen children regularly attend church services in Xieng Khouang. Recently she asked, "How much cement would it take to put a floor in the church?" Since then she has had a cement floor installed.

Please pray for Phanya Touby, that he himself will become a follower of the Lord Jesus.

God Heals in Answer to Prayer

By REV. J. M. RICCITELLI, *Africa*

Within the past year there have been many demonstrations of our Saviour's miraculous healing power. There also has been much progress both in the building operations and in the translation of the New Testament into the Red Bobo language. Several books are now completed.

Recently the government conducted a census at Ouarkoye. After being counted, a woman by the name of Yihegba ("Don't-Hinder-Them") turned to go home. On the way a dizzy spell came upon her and she could not continue. She had heard that God answers Christians

who pray "in the name of Jesus." Since she was right at the door of a Christian she knew about, she entered and requested help. The Christian, Caleb by name, answered: "I have no medicine. I have only 'the name of Jesus' with which to help you." "If in the name of Jesus I can be healed, I will believe in Him too," she replied.

Caleb took her to the native pastor who prayed with her. On Sunday, although still staggering from the effects of the prolonged spell of dizziness, she attended the church service, confessed her sins publicly and again was prayed for. Her husband declared that if she were healed the Lord could have her; she would not have to follow the customs of the fetish any longer. She was healed and the grateful husband presented three guinea hens to the pastor and missionaries in appreciation for their interest in and care of his wife. Three guinea hens are equal to wages for three days.

The Asiatic flu did not bypass the Red Bobos (nor the missionaries). Hundreds were ill. One Sunday the pastor here invited all those who were suffering the effects of the flu to come forward for prayer. A woman visiting from out of town later reported that when she was prayed for "something" just seemed to roll away. When she came to church she couldn't lift the smallest calabash. When she returned home she could lift a large sack of peanuts.

Continue to pray for the church.

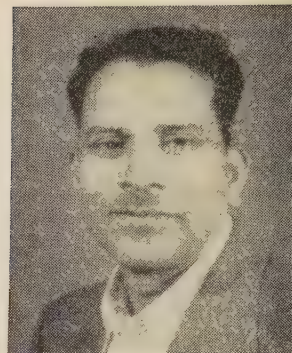
The Laos Mission in conference in 1957. Rev. P. W. Gunther, of Thailand (extreme right), was the speaker; Rev. Nathan Bailey (center), Vice-President, visited briefly.



Revival in India

By REV. R. P. CHAVAN

Mr. Chavan is moderator of the Alliance churches (both Marathi and Gujarati) in India



SIX years ago in January, 1952, the Lord wonderfully blessed the annual meeting of the Evangelical Fellowship of India held in Akola. The decisions and consecrations made at that time opened the way for the Lord to work in Akola and throughout India in a remarkable manner. In November, 1957, the Lord has been pleased again to reveal Himself in wonder-working power in our midst.

Early in the year the Lord led us to make arrangements for Dr. A. Abdul Haqq, a minister of the Methodist Church and principal of the Henry Martyn School of Islamic Studies, to hold a campaign in the Akola Alliance Church at the time of the fall revival services. After making that engagement there were more than ten months of prayer for the Lord's direction and blessing in the meetings. A call for prayer was published in the *Jivan Prakash* and in the *Suvritta Prasar* in India. In THE ALLIANCE WEEKLY the request for prayer was brought to the attention of people around the world. Personal letters from Christians in India and in America stated that they were praying for the campaign.

The meetings were planned for the Akola Church, but the Lord showed that all the Christian and Missionary Alliance people, as well as other brethren from the Berar-Khandesh area, should be invited to share the blessing. Many people came from the Conservative Baptists, the Church of the Nazarene and the Free Methodists. Delegates were sent by The Evangelical Alliance Mission, the Church Missionary Society and the Church of Scotland Mission. There was wide publicity, and in the course of the campaign the total number of people in attendance reached two thousand.

Both Indians and missionaries worked two months in preparing the church. Accommodations for about four hundred people were provided on the Mission compound. Handbills were printed in Marathi, Urdu and English. Songbooks, counselor badges and decision cards were prepared in Marathi only. Counselors met for instruction and prayer several months in advance. Arrangements were made to transport women and children at night, making it possible for everyone to attend the services.

Beginning November 17 we held special preparatory meetings, one entirely for the women. A procession of lights was arranged, during which each Christian home was visited for Scripture reading and prayer. People were eagerly awaiting the campaign. Some were merely curious, but others were praying that we should see the miraculous working of the Lord.

The campaign started on the nineteenth, though people began to come earlier. Dr. Haqq's messages, delivered in English, were interpreted into Marathi by the pastor. Rev. Clifton Robinson, of the American Friends Mission, accompanied Dr. Haqq as song leader and helped in training the choir and in working with the counselors. The people had hungry hearts and from the very first we could see the Spirit of the Lord working. All classes of people were represented: Hindus, rich people, educated people and ordinary people.

The singing of the choir attracted many who came an hour or so before the meetings began. The music was a preparation for the messages to follow and helped in bringing a spirit of reverence and devotion into the meetings.

The church was always packed by the time the services opened. Many people had to stay outside. Moslems and Hindus came daily, the number increasing from meeting to meeting. More and more room was made for people to sit on the floor in the church and benches were put in the garden for those outside. Finally it was necessary to erect an awning outside, where passers-by could sit and hear the messages over the loud-speakers. The church truly became the center of worship and evangelism for all the people.

The meetings were supported by chains of prayer of twenty-four hours' duration, and in each of the eleven services an altar call was given. At first there were signs of struggle and of hardness of heart. The people were slow to respond, but the Holy Spirit was working. Finally the barriers were broken and those in need began to come forward. From then on many people made the break—evangelists, church elders, Sunday school leaders, leaders in the church, young people, children and mothers with babes in their arms. From the youngest generation to the oldest member of the church, from all denominations and groups, learned and unlearned, rich and poor, they came forward as the Holy Spirit directed. There was utter silence and reverence throughout the giving of the invitations, in spite of the fact that the messages always lasted from one and a half to two hours.

Saturday was a special young people's day. They came from all over Berar and Khandesh to attend the meetings. In response to the altar call they surged forward like a wave. The messages were so searching that they were compelled to respond to the working of the Holy Spirit.

The Christian Home Festival of the Akola Church, the theme of which was "Revival," was observed during this period. The Scripture verse for the occasion was "Behold, I stand at the door, and knock" (Rev. 3:20). The theme had been selected and printed three months prior to the meetings. Not knowing this, Dr. Haqq used as his text the same verse of Scripture. In keeping with the spirit of the Christian Home Festival, several members of the same family would respond simultaneously to the altar call. By the end of the meetings a number of families were wholly united in their decision to follow the Lord.

Non-Christians responded to the call too, and by a revelation of the Holy Spirit immediately discarded habits of their former life. Some of the people were so hardhearted that it took a long time for them to yield, but finally there was the joy of seeing one after another come. The number who signed decision cards was 340, but the blessing was greater than that. For some of them much prayer had been made.

The speaker's messages were so appealing and his reasoning was so forceful and full of power from above that the educated non-Christians acknowledged Dr. Haqq as a learned man with unusual power. At the same time village people acknowledged him as a man of God and said that only such a man could explain things in such a simple way.

An outstanding feature of the campaign was the unity of spirit among all the people from the different churches. There was also a definite hunger and thirst after God evidenced in all the meetings. The men from the Men's Bible Training School at Nargaon and the women from the Women's Bible Training School at Khamgaon, as well as the students of Union Biblical Seminary at Yeotmal, assisted in the meetings in every way they could. In all phases of the work—in the meetings, in the choir, in prayer, in counseling—the spirit of unity was present. Together we rejoiced with tears as we saw how the Lord was working.

One of the high lights of the meetings was the testimonies given by those who had met the Lord. Everyone wanted to speak and testify, but for lack of time only a few were

chosen. These testimonies were so appealing and genuine that they were an encouragement for others to come to the Lord.

Now there is a greater responsibility upon us to lead the people to grow in faith and in Christian maturity. There will be prayer groups for men, women and young people. The burden of the task for which we are called—"Go and tell"—has come upon the leaders and the members of the church in such a way that they realize their responsibility anew. Pray that they will continue to preach the gospel and bring many to Christ. The people who came to these meetings from all Berar and Khandesh represent the heart of India. Now they have gone back with the blessing. We are quite sure that the flame will spread through all this area.

Our second responsibility is to the residents of the city who are making inquiries. The loud-speakers carried

the messages approximately a quarter of a mile. Now as we go around in the town, many people ask about the campaign and about Jesus Christ—something that has never been true before.

We praise God and give Him all the glory. He directed in all the preparation and He gave the victory. This is the day of India's opportunity. There is a resurgence of the old religions in India, which is a challenge to the Christian community to trust God and work for Him.

As the people tithe and give themselves to the Lord He is opening the windows of heaven and pouring out a blessing beyond imagination, and He has promised showers of blessing to those who submit to His will and obey His commandments (Mal. 3:10).

God has revived the church in this area. We desire that there shall be continuous revival in our midst. Pray for us. ♦ ♦ ♦

Thousands worship at India's temples, not having yet heard the gospel

AMERICAN HOME BIBLE LEAGUE



THE GROWING SUNDAY SCHOOL

MAVIS L. ANDERSON, Editor

So You Are the Sunday School Superintendent

In January most churches elect the Sunday school Superintendent. Not only will he want to know what he should do, but every church member will want to know what is expected of the "Man of the Year" in his Sunday school.

Just what should the Superintendent do? His responsibilities are so many that it would be impossible to cover the work in one article.

Since most people think of his job in terms of Sunday morning, let's start **there**. In many Sunday schools the Superintendent simply presides over the "opening exercises." He arrives in time to pick out a few hymns, asks for prayer requests, reads the Scripture, asks for birthdays and then declares, "The teachers will now take their classes." With this announcement his work is done until the closing benediction. But is it?

Before Sunday School Starts

Actually the Superintendent's responsibilities begin long before the Sunday school hour. Here are some of the things to which he must attend upon arriving at church:

1. His first concern will be to check the building to see that the rooms are clean and in order, lights working properly, and that heat and ventilation are adequate.

It often happens that those who frequent a building fail to see its defects. The Superintendent should train himself to look at the building through the critical eyes of a stranger. He will likely see many things that could easily be changed.

2. Next, the Superintendent will be alert to welcome members of the staff as they arrive. He will want to know: Is the welcoming committee or registrar on the job? Are

the ushers on hand? Are the secretaries and pianists present? Are substitutes appointed?

He will be careful to express his appreciation for those who are faithfully "on the job," and seek to encourage those who are lagging.

During the Worship Period

1. The alert Superintendent is a "clock watcher." He will always see that Sunday school starts on time!

2. In a small school where several departments meet together for worship he will have an order of service outlined for each one who takes part, including the pianist. He will not necessarily lead the service each Sunday but will develop leadership and create interest by having others participate.

3. In departmentalized schools the Superintendent will visit the departments. Although sometimes he may need to spot check a department, he should plan to work out his schedule so he can spend the entire time of the worship service in the different departments in turn. He will always show approval for good work and will look for ways to help the departmental superintendents. His observations: Does the service begin on time? Is there variety in the program? Is there unnecessary confusion? What can be done to improve facilities or equipment? Is the best leadership being used? Are the pupils obviously interested and participating in the service?

4. Occasionally he will be asked by the Department Superintendent to speak or participate in the service.

During the Lesson Period

1. He should plan to sit in on as many of the classes as possible dur-

ing the year. Here again he should stay during the entire time, seeking to be helpful rather than critical.

2. By appointment he may come into some classes, particularly in the Adult Department, to speak about their work or to boost some special project.

3. He may plan occasional conferences during this period with secretaries and department superintendents.

He will want also to seek out the Cradle Roll Superintendent, Home Department Superintendent and Librarian to inquire of the progress of their work, to encourage them and to offer suggestions.

He will keep a continual check on the efficiency of the absentee system. Are the visitation assignments being made regularly? Are the reports being returned each Sunday? How can he help the teachers to keep up this vital contact?

The alert Sunday school Superintendent is the busiest person in the church on Sunday morning, and this is but a small part of his job.

Leaders' Seminar

Each year the District Sunday School Secretaries meet for a seminar to discuss plans for the work on national, district and local levels. The 1957 seminar was held in Lombard, Illinois, December 3-6, and was a combination conference for both Youth and Sunday School Secretaries.

Many projects were outlined, the details of which will be forthcoming throughout the year. Among the resolutions was the following:

"The year 1958 will be devoted to instructing and inspiring our Sunday school Superintendents. The national office will prepare materials and helps for this project bearing the slogan: The Man of the Year—The Sunday School Superintendent."

District leaders traveled from all points of the country to attend this important gathering: Representing Eastern and Central Canada was Miss Ruth Bailey; New England, George Decker; Northeastern District, Don Moreland; Eastern, Mrs. Tom Wilcox; Western Pennsylvania, D. J. Evans; Southeastern, Jim Piper; Southwestern, A. Schellenberg; Western Canada, Earl Swanson; Central, Russ Churchill; Northwestern, Elwood Nielsen; Western, DeLos Holmes. Unable to attend: Richard McMillan, South Pacific; Betty Lou Hartson, Pacific Northwest, and Andrew Berkner, South Atlantic.

These men and women represent you and the interests of your Sunday school. Why not add them to your prayer list for 1958?



CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

To the Fields

Rev. and Mrs. Floyd A. Shank and children, Stanley, Marvin and Joan, sailed from New York December 30, returning to Gabon for their third term of service.

On Furlough

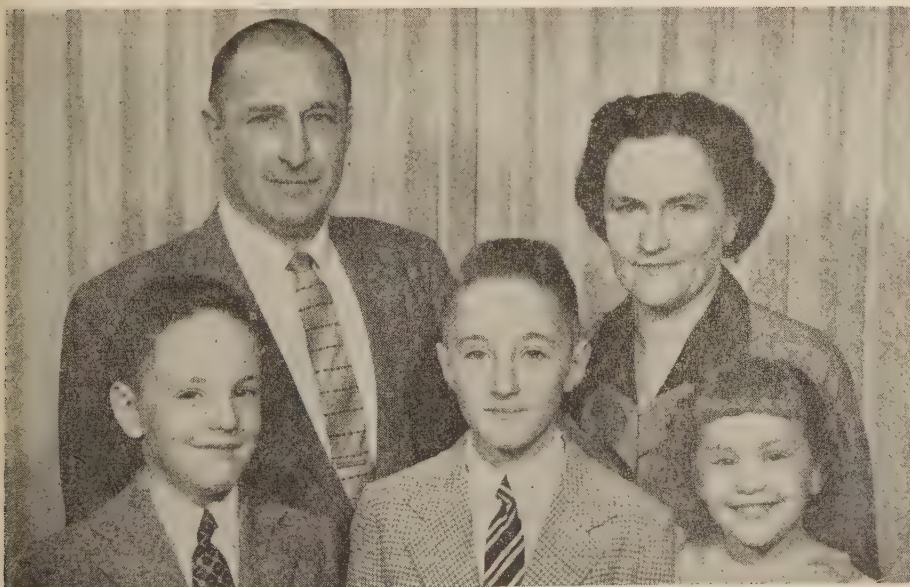
Rev. and Mrs. Ralph L. Minnick and daughters, Mary and Rebecca, arrived in Miami December 15 from Chile, South America, having completed their second term of service.

Rev. and Mrs. Joseph F. Ost arrived in New York December 18 from the Ivory Coast, French West Africa, for their second furlough.

Miss Honor E. Warden, R. N., arrived in Vancouver, B. C., December 21 from Thailand, having completed her first term of service.

Rev. and Mrs. Richard D. Lytle and son, Stephen, and *Rev. and Mrs. Larry D. Wright* and sons, Larry and Timothy, arrived in Boston December 24 from French West Africa.

Rev. and Mrs. F. A. Shank and family, Gabon



The New Generation

To *Rev. and Mrs. Richard Keller*, St. Croix Falls, Wisc., a daughter, Kathryn Pearl, on October 30.

To *Rev. and Mrs. D. Grant Hastie*, Meadow Lake, Sask., a daughter, Darlice Sue, on November 17.

To *Rev. and Mrs. M. B. Steiner*, Pnom Penh, Cambodia, a son, Wesley Dean, on December 15.

To *Rev. and Mrs. J. Sunda*, New Guinea, a daughter, Joy Jeannine, on December 5.

To *Rev. and Mrs. Jack Enlow*, Peru, a daughter, Deborah Jean, on November 22.

With the Lord

Rev. William F. Conley, retired pastor, went to be with the Lord on November 6, 1957, at the age of eighty-six.

Mr. Conley served several Alliance pastorates and as superintendent of the Central District. His wife, Maggie Hunter Conley, died five years ago. Surviving Mr. Conley are four daughters, Mrs. Ruby Shupe, Mrs. Stella Presser, Mrs. Edna Smith, and Mrs. Olive Heimerich, with whom he made his home in Pittsburgh, Pa. Also two sons, Raymond and Rev. Paul M. Conley, pastor of a Presbyterian church in Seville, Ohio, and a sister, Mrs. Pearl McGarvey, of Miami, Fla. The funeral service was held on November 8 in Pittsburgh. Dr. H. M. Shuman, Rev. D. C. Kopp and Rev. J. C. Poole participated.

Mr. W. S. Robinson, a charter member of the Christian and Missionary Alliance Church at Wilmington, N. C., went to be with the Lord on October 14, 1957. It was in his home that the group met from which the church was formed.

Mrs. Anna Dickinson Zeiler, of Pittsburgh, Pa., went to be with the Lord December 2, 1957. She was the wife of the late Rev. Louis Zeiler, who was

(Continued on page 19)

Letters

Thankfulness Expressed

May I as a Presbyterian reader of *THE ALLIANCE WEEKLY* for many years pause to thank you for its contribution to the Christian church at large.

In congratulating you on the advent of *THE ALLIANCE WITNESS* may I try to say what your spiritually-inspired magazine expresses to my mind and heart?

Our blessed Lord in His Sermon on the Mount made an interesting contrast between Solomon and the lily of the field in the following thought-provoking words, "Even Solomon in all his glory was not arrayed like one of these." Dare we not read into these words for the Christian literature of our day that Solomon represents what is humanly and religiously put on, whilst the glory of the lily is divinely put in? How we thank God for one of the few Christian magazines sensitive to and dependent upon the blessed Holy Spirit. One senses His power and presence within the pages, not a religious intellectualism put on, but His divine Spirit within.

Moving across the nation conducting preaching missions I am amazed to find so many fellow Presbyterian ministers turning to your unusual editorials and special articles. Truly they are hungry with the rest of us for the voice of the Spirit.—PETER R. JOSHUA, *Geneva, Ill.*

"We Are Not Moving . . ."

This is just a little note of deep appreciation from an old man past eighty-nine, just a plain working man; but I love to read deep things and practice them too. . . . No one could have said a truer thing than you said in the November 6 *WEEKLY*: "Faith Is a Journey, Not a Destination." You sure showed us where we are camped. . . . We are not moving. The liquor forces and other wicked elements are ruling the town while we are camped, not taking any ground at all—spending millions on buildings; fine preachers filling the churches with members, but no power, no effect on the town. No one ever preaches a sermon on the sins of our day. Selling whiskey is no more than selling a bunch of carrots in the farmer's market. We are on the run but in the wrong direction.—DAVID J. FANT, SR., *Atlanta, Ga.*

"A New and Scriptural Name"

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (Heb. 12:1).

Kindly allow an eighty-eight-year-old Baptist to add the above verse as his greetings to the new *ALLIANCE WITNESS*, an old religious paper under a new and scriptural name, within the pages of which, in my mature years, I have found many comforting thoughts to brighten life's way.—LAMONT H. APPLEBY, *Skowhegan, Me.*

Sunday

MATTHEW 2:1-15 (verse 2).

Ancient legends love to represent three of these Magi as respectively a king, a priest and a prophet. The first represented the riches of the world and brought his gold; the second represented the worship of the world and brought his frankincense; the third represented the sorrow of the world and brought an offering of myrrh, the perfume with which they anointed the dead. The old legend adds that in response to the prophet's touch, the infant Christ looked up and touched the worshiper's hand. It is perhaps but a legend, but at least it suggests a truth, that the sweetest offering we can bring our King is the gift of our sorrow and our sin.—A. B. SIMPSON.

Monday

EXODUS 3:1-12 (verse 1).

Did you ever hear of anyone being much used for Christ who did not have some special waiting time, some complete upset of all his or her plans first—from Paul's being sent off into the desert of Arabia for three years, when he must have been boiling over with the glad tidings, down to the present day?—SELECTED.

Tuesday

PSALM 2 (verse 3).

Earth loves not her rightful monarch, but clings to the usurper's sway; the terrible conflicts of the last days will illustrate both the world's love of sin and Jehovah's power to give the kingdom to His only Begotten. To a graceless neck the yoke of Christ is intolerable, but to the saved sinner it is easy and light. We may judge ourselves by this: Do we love that yoke or do we wish to cast it from us?—CHARLES H. SPURGEON.

Wednesday

1 CORINTHIANS 6 (verse 20).

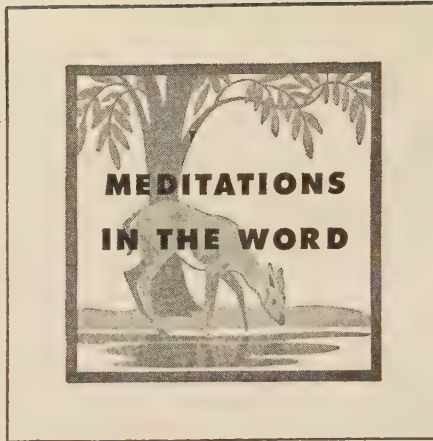
*"Not your own!" but His ye are,
Who hath paid a price untold,
For your life, exceeding far,
All earth's store of gems and gold;
With the precious blood of Christ,
Ransom treasure all unpriced,
Full redemption is procured,
Full salvation is assured.*

*"Not your own!" but His by right,
His peculiar treasure now;
Fair and precious in His sight—
Purchased jewels for His brow.
He will keep what thus He sought,
Safely guard the dearly bought,
Cherish that which He did choose,
Always love and never lose.*
—FRANCES R. HAVERGAL.

Thursday

GENESIS 2 (verse 21).

The greatest natural blessing which could have come to Adam came during his unconscious moments. He knew not what God was working for him. Likewise, God often performs His mightiest works for us when we are wholly oblivious to His eternal purposes. We grow impatient at times because things move so slowly or be-



Edited by EDITH M. BEYERLE

cause our purposeful plans seem thwarted, but if we but wait we shall one day see all that He has wrought for us and in us during our "deep sleep."—PAMEL.

Friday

GALATIANS 3:1-14 (verse 11).

Sense judges from what it sees, faith from what God says. Sense is governed by what appears, faith by what God says shall be. Sense looks inward, faith looks outward. Faith can answer the seeming contradictions which sense opposes . . . from the Word of God which cannot be broken, and when sense is ready to despair and all its fine feelings are gone, then it is the believer's happy privilege still to trust in the Lord.—ROMAINE.

Saturday

1 JOHN 3 (verse 3).

Yes, we can only be like Him as we see Him. Is the eye of your faith fixed upon Him? It is only as we look into His face that we can grow into His likeness. . . . Then our blessed Lord "shall see of the travail of his soul, and shall be satisfied." God grant that our hearts may ever beat true to Him, and "so much the more, as (we) see the day approaching."—REGINALD WALLIS.

Sunday

MATTHEW 2:16-23 (verse 23).

There is One that has gone through every stage of our earthly experience and is with us in loving sympathy in our life of toil and sorrow. The Christ of Nazareth is our Christ still, and we can take Him with us to the drudgery of the nursery, to the grime of the factory, to the whirl of the workshop, to the burning heat of the harvest field, to the petty cares and annoyances of our business and family life. He has been just where we are.—A. B. SIMPSON.

Monday

MARK 8:22-38 (verse 34).

Taking up one's cross, . . . means simply that you are to go the road which you see to be the straight one; carrying whatever you find is given you to carry, as well and stoutly as you can; without making faces or calling people to come and look at you. Above all, you are neither to load nor unload yourself, nor

cut your cross to your own liking.—FÉNELON.

Tuesday

PSALM 3 (verse 8).

Let us begin the day and close it with thanksgiving and prayers. "Godly" means having the power to love. Dost thou love God and His saints? Then know that He has set thee apart—that is, separated thee—for Himself. Seek His will alone. Be content to let the world go by. Thou hast no need to envy the prosperous worldling. God suffices for heaven; why not for earth?—F. B. MEYER.

Wednesday

2 TIMOTHY 3 (verse 12).

*I could not understand
The trials on life's road;
I thought the way was smooth
Which led me up to God.*

*I sang my song of joy
When everything was bright,
But no one heard my song
When day was turned to night.*

Now everything is changed—

In all my Lord I see;

So I can sweetly rest

In what He plans for me.

—A. A. W.

Thursday

GENESIS 3:1-15 (verse 6).

Adam brought sorrow, hard labor, God's disapproval upon himself and havoc to the whole human race because he listened to the voice of another human being instead of to that of God. Years later Abraham wrought havoc when he listened to Sarah and became with Hagar the parent of Ishmael, from whose stem come the Mohammedans, the greatest human enemies of the true faith. Sometimes the dearest ones on earth give the wrong advice. Their very love leads them astray. We do well to listen to God, regardless of how reasonable man's voice sounds. Eve's advice seemed good, but alas for its results!—PAMEL.

Friday

1 CORINTHIANS 11:23-34 (verse 26).

When a man goes thirsty to the well, his thirst is not allayed by merely going there. On the contrary, it is increased by every step he goes. It is by what he draws out of the well that his thirst is satisfied. And just so it is not by the mere bodily exercise of waiting upon ordinances that you will ever come to peace, but by tasting of Jesus in the ordinances, whose flesh is meat indeed, and His blood drink indeed.—ROBERT M. MCCHEYNE.

Saturday

EPHESIANS 4:17-32 (verse 32).

The martyr Archbishop Cranmer was a notable example of . . . love. Of him it was said, "Do the archbishop a displeasure and you shall ever have him as a friend." In his parting message he said, "I had never any greater pleasure in all my life than to forget and forgive injuries and to show kindness to them that sought evil against me."—SELECTED.

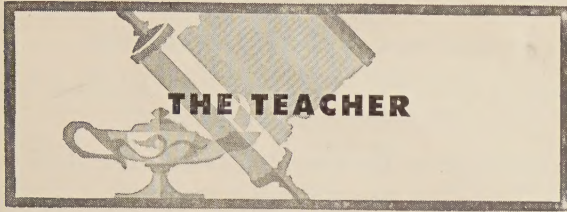
SUNDAY SCHOOL LESSON—JANUARY 26, 1958

The Church Organizes for Service

Romans 12:3-8; 1 Timothy 3:1-10

DEVOTIONAL READING—1 Peter 5:1-11

GOLDEN TEXT—"Take heed . . . unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God"—Acts 20:28.



BACKGROUND AND LESSON ORIENTATION

The primitive church was not concerned with much organization. As the problems arose they were dealt with promptly and efficiently (Acts 6:1 ff.). But the church grew increasingly strong and unwieldy. New congregations were springing up everywhere. For awhile they were content to look to the mother church at Jerusalem for guidance (Acts 15), but the organizational genius of Paul began to make itself felt especially among the Gentile arm of the church. They were instructed to ordain elders and set apart deacons. It would be a grave mistake to compare the organization of the Early Church with our intricate church governments of today. The New Testament church was organized sufficiently to handle her problems, her stewardship and her corporate worship.

SIMPLIFIED OUTLINE

1. *One Body in Christ*—Romans 12:3-8.
2. *Qualifications for Leaders*—1 Timothy 3:1-7.
3. *Qualifications for Service*—1 Timothy 3:8-10.

COMMENTARY ON THE PRINTED TEXT

One Body in Christ (Rom. 12:3-8).

Paul claimed no originality for the directives he gave his churches. Even the organization of the church was revelatory. The instructions which he gave were directed to all and all were responsible for carrying them out.

When we think of ourselves we should think with sobriety. Our private meditations concerning our own place should never lead us to self-gratulation but to humility. We should meditate until we are sober, then act. We are a living organism. Others have gifts and abilities which should be honored. There is no indispensable man in the church but there are men whose function is necessary to our total effectiveness as a church. In Jesus Christ, a man loses his individual importance and becomes a member of the body.

Although there is versatility of ability, each must be channeled through the Spirit with a unity in our motive which desires only the good of the whole body. Whatever our particular gift may be, we should use it with all our

KEY WORD ANALYSIS

(1) "Bishop"—*episcopos* (1 Tim. 3:1): *epi*, "over," and *skopeo*, to "look at, watch." It is descriptive of the nature of the work of the "bishop." He is to watch over the interests of the flock. He is more of a shepherd than a lord. It should be noted that the word "office" in this verse does not appear in the original. This is a vocation.

ability. Only in this way will the church manifest its power.

2. *Qualifications for Leaders* (1 Tim. 3:1-7).

Paul gave Timothy a word of advice for those who express a desire for leadership. The aspirant should know that he is reaching for a good thing. Such a position may have honor but it also demands labor and character. Such a man should be irreproachable. He should have affection only for his wife. He should be on his guard against sin and corruption in the church. He should be serious-minded, modest! He should be prepared to instruct others in word and act. He should not hope to settle problems by using violence. He should not be money-minded.

A leader should gain his ends by patient dealing, not by argumentation. He should show by his own domestic tranquillity his ability to rule. He should be mature. Novices should never be leaders. He should be a man who is respected by the world. The world sometimes knows better than we the qualifications for leadership.

(2) "Deacon"—*diakonos* (1 Tim. 3:8), traced to the verb *dioko*, meaning to "hasten after, pursue." It denotes servitude in relation to the work to be done rather than to a master. The latter idea is expressed by *doulos*. In Christ's parable of the wedding feast those who go out and bring in the guests are *douloi* (slaves); those who carry out his judgment are *diakonoi* (servants).

3. *Qualifications for Service* (1 Tim. 3:8-10).

All positions in the church call for sanctified leadership. For those who serve within the church veneration and sobriety are also required. There is no place in God's work for the practical joker, the hail-fellow-well-met type. A good mixer and a good servant are not necessarily synonymous. The speech of such leaders should be direct and honest. Dissipation and self-indulgence of any sort are incongruous. He should have a good knowledge of and high regard for the truth he represents. He should live in such obedience to it that he represents it with a pure conscience. Just as a man would test a car before purchasing it, the servant of God should be a proven man.

But once they have proved themselves, Paul instructs Timothy to put them to work. If these simple New Testament procedures for sifting men for service were followed, much trouble would be avoided in the modern church. A church election should not be a popularity poll!

HELPFUL HINTS FOR LESSON PREPARATION

The only right way to deal with a lesson such as this is first to define the terms used. A great deal of study will be required. It is full of words that must be clarified before

discussion is possible. Check the meaning of "bishop" and "deacon" from the "Key Word Analysis." The qualifications are clear enough in most versions. An English dictionary will help much.

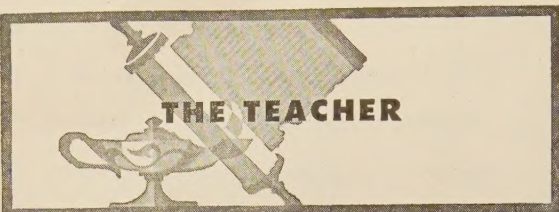
SUNDAY SCHOOL LESSON—FEBRUARY 2, 1958

Privileges of Church Membership

1 Peter 2:9, 10; 2 Corinthians 9:6-8; Galatians 6:1-5;
Hebrews 4:14-16; 10:23-25

DEVOTIONAL READING—2 Corinthians 5:11-19

GOLDEN TEXT—"But ye are a chosen generation, . . . that ye should shew forth the praises of him who hath called you"
—1 PETER 2:9.



THE TEACHER

BACKGROUND AND LESSON ORIENTATION

The selected Scriptures for this week have one thing in common—the privileges and responsibilities of the believer within the church. Some of our duties arise out of the very nature of the church; others out of the church's mission. Passivity is inconsistent with our high calling. The church should press upon all of its members their responsibility under God. This responsibility ranges from witnessing, stewardship, restoration of the fallen, to the more personal aspects of prayer, worship and church attendance. The obligation of the Christian does not end with public worship. Christianity is binding upon us at work and at play. We are Christians in our nature and therefore should be in our conduct also.

SIMPLIFIED OUTLINE

1. *Manifestation of Christlikeness*—1 Peter 2:9, 10; 2 Corinthians 9:6-8.
2. *Promotion of Unity*—Galatians 6:1-5.
3. *Practice of Worship*—Hebrews 4:14-16; 10:23-25.

KEY WORD ANALYSIS

(1) "Peculiar"—*peripoiesis* (1 Pet. 2:9): from *peri*, "around," and *poieo*, "to do, make." It means literally "to obtain." It has the idea of enclosing something as one's own property. It does not mean queer or eccentric, as the word is construed today. The peculiarity lies in the relationship we have with God, not in the disregard for convention.

(2) "Meekness"—*prautes* (Gal. 6:1). This word has lost its meaning in popular usage. It is the disposition of spirit (which Christ Himself possessed) in which the Christian accepts God's will for him without any resistance or dispute. As it relates to our dealings with others it is the same attitude one should have toward persecution or reviling.

COMMENTARY ON THE PRINTED TEXT

1. *Manifestation of Christlikeness* (1 Pet. 2:9, 10; 2 Cor. 9:6-8).

God's elective choice of the family of Abraham also included that it should become a nation of priests in His universal kingdom. Israel enjoyed this high calling but corrupted and perverted it. The same calling is transmitted to us through Jesus Christ. This wholesale transfer of all the privileges of Israel's heritage is quickly followed by a statement of the obligation which it imposes. Grace must be manifested. Christ within implies Christlikeness without. The radical change in our position before God should mean a radical change in our way of life.

Peter turned to Hosea 1 for the contrasting expressions of verse 10. God has shown mercy to those who do not deserve mercy. Our gratitude should be expressed in our desire to live for Him.

Paul also used Christ's example of stewardship to teach the Corinthians their obligation. Our heart purpose toward God will be the measure of our generosity. Grudging giving re-

duces the joy of stewardship to extortion. A Christian should never feel trapped into giving. God's work is to be financed by offerings, not collections.

The communication of Christian faith is always a supernatural matter. God is able to make His grace abound in us.

2. *Promotion of Unity* (Gal. 6:1-5).

When a fellow believer has been ensnared by sin there is an obligation imposed upon those whose lives are Spirit-led. Decisions which involve restoration are not usually handled wisely if they are left to the judgment of the natural mind. At the time of such judgments a man should never forget that he himself might have been the judged.

Each man should help carry the load which the church bears in common. Some matters require concerted effort. The greatest deterrent to unity is personal pride. A man should test his work in the light of God's will and its spiritual results. Each man bears the load of obligation to Christ in his service for Him, in contrast to the load which he can help his brother carry (v. 2).

3. *Practice of Worship* (Heb. 4:14-16; 10:23-25).

If Jesus Christ is our High Priest we are obligated to Him and sustained by Him. His authority is invested with position and power. Therefore we should practice in deed what we believe about Him. Although He is the exalted sovereign He is still the compassionate Jesus. His incarnation has acquainted Him with human need. His suffering and death have made Him aware of our problems. We should therefore come to Him without fear or mental reservation. Remission, forgiveness, strength, mercy are all available in Him. There should be no bending under the strain of unbelief concerning the full provision which He has made for us.

As we learn from Christ what is right we should provoke one another to such right action. Being a member of the body calls for fellowship and mutual encouragement. The faltering need our help. In times of genuine peril doctrinal differences have usually been subordinated by the current common need.

HELPFUL HINTS FOR LESSON PREPARATION

This lesson presents a problem. The wide variety of contexts make it difficult to stay with the subject. The lesson should be treated by principle and presented topically. There

will be little time for discussion. The passage from Peter might be made introductory. Use the Galatians and Corinthians passages to illustrate the principles involved. Handle the Hebrews passages interpretively.

THE ALLIANCE FAMILY

(Continued from page 15)

the pastor of Alliance churches in Harwick and Hazelwood, Pa. She is survived by two sons and one daughter.

Mrs. Ralph Freed went to be with the Lord on November 22. She and her husband, field director of the Voice of Tangier, had just returned for furlough from North Africa when she suffered a heart attack. Mr. and Mrs. Freed were missionaries in the Palestine-Arabian Border Mission from 1926 to 1948, and then taught for a time at Canadian Bible College, Regina, Canada.

She is survived by her husband; a daughter, Ruth (Mrs. Benjamin Armstrong); and a son, Rev. Paul E. Freed, president of the Voice of Tangier.

Mrs. Jennie Tyler, widow of George W. Tyler, recently passed away after a long illness, in Cortland, N. Y. Surviving are three sons: Paul H., of Homer, N. Y.; Nathan L., missionary to the Belgian Congo, and Fordyce W., missionary to French West Africa.

New Jersey Parsonage Dedicated

The C. & M. A. Church at North Caldwell, N. J., dedicated its new parsonage in November. A soundproof study is a feature of the seven-room dwelling. In

Local Conventions

Convening January 19-February 2

"Missionary conventions," in the nomenclature of The Christian and Missionary Alliance, are a series of special services held once each year in a local church for the purpose of acquainting all the people of the community with the work being done on the mission fields. Firsthand reports delivered personally by missionaries who have been there help generate a keen interest and result in a generous response in missionary giving.

Western Pennsylvania District

North Bessemer, Pa. January 19-22
Turtle Creek, Pa. January 19-22
Rosedale, Pa. January 19-22
Nadine, Pa. January 23-26
Blawnox, Pa. January 23-26
Verona, Pa. January 23-26
McKeesport, Pa. January 26-February 2
East McKeesport, Pa.

..... January 26-February 2
Clairton, Pa. January 26-29
Duquesne, Pa. ... January 30-February 2

Central District

Joplin, Mo. January 30-February 2

South Pacific District

Phoenix, Ariz.
(Landis Mem.) January 21-26
(Neighborhood) January 21-26
Fullerton, Calif. .. January 28-February 2
Santa Ana, Calif. .. January 28-February 2
Sherman Oaks, Calif. January 19-26
Simi, Calif. January 21-26
North Hollywood, Calif. .. January 22-26
Glendale, Calif. .. January 26-February 2

spite of increased financial responsibility, the 1958 missionary pledge totaled over \$11,000.

New Record at Avenue Road, Toronto

Rev. Donald R. Shepson, pastor of The Avenue Road Church, Toronto, Canada, reports a new high in a missionary pledge of \$55,000 in the fall convention. Last year's pledge of \$47,000 was paid in full and an additional \$3,000 given for home missions and extension.

Missionary convention speakers in-

cluded Rev. John Garrison, India; Rev. R. A. Kowles, Philippines; Rev. Lloyd Van Stone, New Guinea, and Rev. Russell Kauffman, Indianapolis, Ind. The Csehy Musical Messengers provided musical accompaniment.

Canadian Campaign Successful

Rev. D. Grant Hastie, pastor of the Alliance Church at Meadow Lake, Sask., writes of unusual spiritual blessing during a two-week campaign held by Rev. L. J. Pyne.



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ALLIANCE MISSIONS ON THE MARCH

*Much has been accomplished
but much more remains to be done*

The Cry of Gabon

TWENTY-THREE years ago missionaries entering Gabon realized the enormity of the undertaking confronting them. They started at once to master the thirty-one languages and have reduced five to writing. Now in the Yipounou language the New Testament is almost complete and progress is being made in translating the Scriptures into the other four.

Completely illiterate at first, the people were indifferent to the written Word. In an atmosphere of licentiousness, meanness of spirit, marital instability, lying and squalor, the missionaries labored to open a way for the light. Hot, tortuous foot trails connected the widely scattered villages. Worship of ancestral spirits blinded the people. They feared and hated the white man because of bitter memories connected with the slave traffic. But little by little suspicion and distrust gave way to confidence and love.

Today the fully organized Gabonese church has 1,100 members. Eight of its pastors are ordained. A total of fifty-four workers are included in the church budget. Seven new church buildings have been constructed in strategic centers. The Central Bible School has in use its newly built permanent-type building which fulfills a long-standing need. In the last graduating class there were twelve men.

The training period in short term Bible schools has been lengthened to four months. Sunday schools have been organized in four new centers. Two approved French schools are filled with children whose parents want them educated under Christian influences. The Mission operates six dispensaries where ministry to the body often opens the way to healing for the soul.

The record of accomplishments is impressive, yet they are but a beginning. Pioneer territory can be entered only when more missionaries come. The Bible school and French schools require more teachers. Evangelists and literacy workers are needed. *The cry of Gabon leaves no room for complacency.* The victories are but a foretaste of what can be done in obedience to the Lord's command.

THE CHRISTIAN AND MISSIONARY ALLIANCE

260 West 44th St., New York 36, N. Y. 61 Glenvale Blvd., Toronto 17, Canada